

# TOC H JOURNAL

Vol. XXXI

NOVEMBER, 1953

No. 11

## Up to You

**I**S TOC H FACING the challenge of 1953 with the same faith and vigour as it did that of 1920? This was the burden of a discussion raised by Scottish members at this year's Central Council meeting. The upshot was a request to the Central Executive to set up a 'Forward Committee' to go into this question. Lest any member should suppose that this was a mere 'pious resolution', let us set down the bare outline of a time-table which has since entailed much work :

*April, 1953:* Central Council. Resolution to appoint Forward Committee passed.

*May:* First meeting of new Central Executive discusses resolution and commissions two members to put a statement on paper.

*June:* This statement ('The Task Ahead') approved by the Central Executive for circulation to all Area Executives (28) in the United Kingdom, asking them to discuss three questions and reply by the end of August.

*July—August:* Discussion by Area Executives; replies received and examined by a small team.

*September:* A brief report on Area Executives' findings presented to Central Executive, which puts forward names for Forward Committee and authorises a team to select and invite a small number of these to serve.

*January—February, 1954:* Four meetings booked by the seven members of the selected Forward Committee, plus the new Administrator (taking office in January).

*April—May:* Findings of the Forward Committee to be presented to Central Council.

Many a Branch member may be tempted to say "So what? Central Council, Central and Area Executives! Where do I come in?" Some may say "Forward Committee? Well, let them get on with it." That, we hope, they will do, but their work and all the discussion which has paved the way for it is only preparatory to the real job of renewing, in some sense rebuilding, Toc H. It is *your* elected representatives, the Central Councillors, who will have to make decisions next year. It is *your* choice and *your* work which alone will enable a forward move to be made. It is up to *you*.

# The World Chain of Light

**W**HEN TOC H AUSTRALIA hit upon the idea of a 'World Chain of Light' in 1929 they cannot have foreseen how so simple a ceremony would fire the imagination of their fellow-members all over the world and become an established event in the Toc H calendar. In the years since then not only the Family at home or its representatives in the Old House at Poperinghe but units in every continent in turn have counted it a high honour to light the first Lamp in the Chain.

This year the choice has fallen upon the youngest Area, Toc H Central Africa, which covers the much-discussed Federation of Southern and Northern Rhodesia and Nyasaland. The Lamp of the Bulawayo Branch will be lit at their headquarters on December 11 and a twenty-four hour vigil will be kept in the little chapel there by local members.

## Simple idea

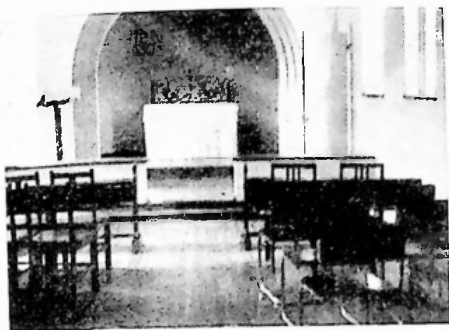
It sounds paradoxical to say that the idea of the World Chain is so simple that it is easily misunderstood. The world-wide Family celebrates the Birthday of Toc H, the opening of Talbot House in Flanders on December 11, 1915, by all its units, if they so wish, lighting their own Branch Lamp or Group Rushlight at 9 p.m. that evening and remembering as they do so their fellow-members, known and unknown, far and near. As the earth revolves on its course round the sun the hands of your watch in Canterbury (Kent) do not point to 9 o'clock at the same moment, or even the same time of day or night, as those of a member's watch in the Suez Canal or in Karachi, Colombo or Canterbury (N.Z.) In fact, as every globe-trotter knows, the further east you travel, towards the rising sun, the earlier the time grows, and the further west the later. Clearly, therefore, if we fix 9 p.m. as the moment when all Toc H stands to its Lamps for the Ceremony of Light on a particular night like December 11 the flames come up (if we could but stand back and see them with human eyes) in succession, westward from British shores, across the ocean and the Americas, on to the Pacific and New Zealand, Australia, Malaya and India to Africa and Europe and home again at last—after a round of twenty-

four hours—to their starting point. This forges the World Chain of Light. It is a simple act in which the turning of the earth by forces outside our control plays the decisive part, but the effect of it is to make us all conscious at a given time each year of the world-wide unity of our Family.

Charles Falconer, Hon. Area Correspondent for Central Africa, writes to us:

Toc H in Central Africa, the youngest formation, is extremely proud to be allowed to start the World Chain of Light in 1953. The members of this Area will see to it that

the twenty-four hour vigil will be fully maintained, and we ask that the whole Family throughout the world will think of us and pray for us during that period.



The front of Toc H House, Sauerstownship and the Chapel within its walls



Toc H House, situated among delightful surroundings in a suburb of Bulawayo in Southern Rhodesia is the *venue* of the Vigil. Taking it over in December, 1952, the members in the city have worked very hard to make the House look

as it does today, and we have great hopes of opening the doors to twelve to fifteen permanent residents next year.

1953 has been a wonderful year for Toc H in this part of the world, and we are indeed proud, as the culmination, to be leading you all in this Ceremony in December.

**Destination**

**A**  
*monthly link*



**Poperinghe**

*with*  
**The Old House**

### **BED**

**D**URING THE 1953 SEASON over 800 "bed-nights" were spent by members and friends in Talbot House. Two years ago the number was 388.

### **BOARD**

To comply with Belgian law the ownership of the House is officially vested in the Talbot House Association of Poperinghe. The Association meets once a year, in September, and the British members who attended the meeting this year were Barkis, Sid Thresher, May Lewis of the Women's Association, Jack Trefusis, Charles Jackson, Jack Clark and Jack Harrison.

### **BIKES**

If any British members care to cycle to Poperinghe on elderly bicycles, and leave them behind for the use of their successors, that would indeed be a Christian act. Just how Christian depends on the state of the bicycles.

### **BEYOND**

Jack Fisher of Stowmarket and W. R. Mollison of Hereford have had two extremely good accounts of their visits to Talbot House printed in their local papers. This is a most effective way of rousing interest—try it yourselves!

# MULTUM IN PARVO



✠ On REMEMBRANCE SUNDAY, November 8, the Service to be broadcast on the B.B.C. Home Service at 7.45 p.m. will be conducted by Padre HERBERT LEGGATE.

✠ The WORLD CHAIN OF LIGHT will be started by Toc H in Central Africa at Bulawayo at 9 p.m. on Friday, December 11. Observances in the hemisphere westward of Southern Rhodesia will be made at 9 p.m. by local time on that day. The Chain will be completed on December 12 at 9 p.m. in New Zealand and in places westward of there in turn to Bulawayo, where a twenty-four hour Vigil will have been maintained.

✠ Padre SYDNEY PICKLES has completed his term of appointment on the Staff and will be leaving the East Yorkshire Area at the end of November to become Vicar of Newport, Yorkshire.

✠ BRIAN KINGSLEY DAVIES, recently Jobmaster of Swansea Branch, has been appointed to the Staff and will become Area Secretary in Wales in the New Year.

✠ Padre CHRISTOPHER LOTON PARRY has been compelled on medical advice to relinquish his appointment as Padre in the Manchester and North-Western Areas.

✠ Padre JIM GREEN, Mark II and South London Area Padre, will become North-Western Area Padre in the New Year and will be resident in Gladstone House, Liverpool.

✠ The Rev. STANLEY F. JOLLIFFE will be leaving the parish of Bredwardine, Herefordshire, to join the Staff and to become Manchester Area Padre.

✠ BRANCH MEMBERS are asked to review their membership before the end of the year and to tell their Branch Executive if they wish to renew it for 1954.

✠ FESTIVALS and Rallies are planned to be held in these Areas next year: Lincolnshire in April, East Midlands and Yorkshire in May, Kent, West Midlands and East Anglia in June, Northern in July.

✠ As one WAY of backing Toc H, have you thought of a WILL?

## A BOY



*God who created me  
Nimble and light of limb,  
In three elements free,  
To run, to ride, to swim:*

*Not when the sense is dim,  
But now from the heart of joy,  
I would remember Him:  
Take the thanks of a boy.*

*"Prayers." Henry Charles Beeching*

*Reproduced by permission of the Proprietors of Punch.*

*The writer of the article which follows is FRANK FOSTER who, besides being an active member of Toc H, is Director of Borstal and Young Prisoners After-Care under the Home Office. No one therefore could be better qualified to write about the part that Toc H is playing, and could play to a much greater extent, in helping young fellows who have been "in trouble" to find fresh roots in the community and make a new start.*

## John

**J**OHN'S MOST VIVID MEMORY, was of the day when he stood before some people sitting behind a table. Several other people were there and by his side sat his mother. There was a lot of talk in which he took no part. And then his mother turned to him and said quickly "Good-bye, boy" and, with her gay smile and pretty clothes, that immoral and heartless lady went through the door and out of his life.

There began a new life, a life with which he never tried to come to terms. He lived among strangers and hated them all. Life in a children's home was followed by life in an approved school. Then one day John stood before another tribunal and found himself sentenced to Borstal training. And so, from the Court to the local prison, from prison to the reception centre, there to await allocation to his training Borstal.

It was there that I first met John; there that I heard from a hot-eyed and tight-lipped young man of this lovely mother whom he had loved and of his hatred of the officialdom that had taken her from him. This had to be his picture of the situation. How could he admit, even to himself, let alone a stranger, that she had abandoned him because a six-year-old boy was an embarrassment in her precarious profession? So John needed friendship and security. This is the story of how he found them.

### First Meeting

This is not an account of Borstal training so it is unnecessary to dwell on John's experiences at Borstal over much. The staff did not seem to take much notice of him. He worked steadily, if unenthusiastically. He had occasional clashes with the staff but not often and not serious. In fact he found it strangely difficult to clash with them. Behind their apparent indifference they were, of course, studying him closely. His life in institutions had made him, despite his bitter and independent spirit, dependent on the superficial security that

an institution offers and he was now being allowed the opportunity to come to terms with himself with as little pressure from the staff as possible.

A Probation Officer together with a friend of ours, aroused by the problem of homeless Borstal lads, had agreed to take an interest in him. Both visited him and wrote to him. He was not impressed. One was an official and the other a busy-body. He'd met their sort before.

Every lad in Borstal can earn five days home-leave. John earned his home-leave but had no home. The voluntary friend who had visited him invited him to his own home, and there John went.

### A New Experience

This was a momentous experience. John was received as one of the family in a friendly, placid household. He spent the greater part of his first evening there playing chess with his host. Three pleasant days followed. They went for a walk in the country, a sail on the river, to a cinema, a cricket match and one morning John went to see the Probation Officer who was to be his supervisor on discharge, his Associate as John knew him. They talked of the future and of the possibility of suitable employment. John was surprised to find that his Associate had already spoken to a prospective employer.

On the last night of his leave, John was quiet and thoughtful. When he went to bed that night he lay awake thinking . . . He had spent several days in a real home. His host had been decent to him: his Associate had been decent and friendly. They seemed really to care about him. Maybe those people at the children's home would have been friendly if he had let them, and those at the approved school. His housemaster at Borstal, he'd tried to be helpful as well. Perhaps things would be different when he got back.

Things were different. He responded to his housemaster's proffered friendship. The change in him can be judged from official reports which described him as 'a bad influence, anti-social, insolent and work-shy' on his committal to Borstal and in his housemaster's report on discharge 'friendly and co-operative. Has worked well and is well behaved. Has mixed well with the other lads.'

The day of his discharge dawned and he left his institution determined to begin a new life. He reported to his Associate, stayed for a few nights with the host who had entertained him

on home-leave and then moved into the comfortable lodgings his Associate had found for him. He was able to start work with the employer whom the Associate had previously approached and all seemed set fair. Now there ought, of course, to be a happy ending. Perhaps there will be some day but at present John is finding life difficult. It is easy to make good resolutions within the comparatively cloistered atmosphere of a Borstal Institution. The hurly-burly of everyday life, and that which is everyday life to us is a far different affair for a lad who has spent nearly all his life in institutions, is proving a severe test. But whatever the future brings, John now has at least two good friends, two more than he had ever made in his life before.

### Finding Friends

So much for John. His is not a sentimental story—nor even a remarkable one. Over a hundred boys enter Borstal every year with histories similar to his. Lads for whom friends must be found and whose attitude to life must be changed.

You may by now be asking 'What can Toc H do about it?' Perhaps the answer can be found in the Annual Report of the Commissioners of Prisons which, quoting a Borstal Governor's report, records "Three Toc H groups in the neighbouring villages have given the hospitality of membership to up to half-a-dozen lads each" and, quoting another Governor, says "Toc H was again able to provide homes for four homeless lads. One of the lads who went to a family has returned since his discharge and it is clear that his home-leave was the turning point of his life."

I need not labour the point, need I? Let an ex-Borstal lad who found home with a Toc H man and his family have the last word. It, too, is quoted in the Prison Commissioners' Report. "I feel now that I have everything I could possibly want—and to think I had to come to Borstal to get it!"

F.C.F.

*An informal conference of Toc H members engaged in or interested to learn more about voluntary work either in Borstal Institutions or in connection with the after-care of boys when they leave is being held on Saturday, January 30, 1954, from 6 p.m. to 9 p.m., at 42, Trinity Square, E.C.3. Members interested in attending are invited to write to Alec Churcher at Toc H Headquarters.*



## COMING OR GOING?

**I**T IS SURPRISING how many Toc H members, or their friends, arrive at or leave Tilbury Docks in the course of a year. One or two members of the Thurrock Branch can usually get on board to be friendly or helpful or both. Make a note of the key name for future use—Reg Phipps, 2/10 High Street, Stanford-le-Hope, Essex, Phone S.-le-Hope 2172.

Apropos of this, a member of Carsharlton, S. H. Verrall, had to meet a young Indian at Tilbury the other day. He hadn't the faintest idea what his friend looked like, so he went up to the most helpful looking man about the place and explained his problem. The newcomer turned out to be Stanley Price of Thurrock, and he hunted down the Indian in no time, deftly extracted him from the milling throng and delivered him right way up to the waiting car. "The odd thing was" said Verrall, "that these details only emerged after I had tried to press 2s. into Stanley's hand!"

## QUALITY OF MEMBERSHIP

Yesterday's overseas mail contained a long report, of which the following is an extract:—

There is then the question of the quality of our Membership and of our Branches and groups to-day. It is possible to generalise only, and of course there are great differences between our best and our weaker Units. But speaking generally, I feel that in quality of membership too, we fall very far short indeed if we are to redeem the pledge we gave on becoming members "... We pledge ourselves to strive: To listen now and always for the voice of God; To know His Will revealed in Christ and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our family; and towards this end; To think fairly, to love widely, to witness humbly, to build bravely."

These are noble, inspiring, but intensely challenging and demanding words. If Toc H is to make headway in an age of materialism its members must be real men—not mere passengers in the journey through life. We know how Christ picked His team, and how even these men could fail Him until, after His death, they were sustained

by great faith. At the other extreme, we have seen how the Communist Party, then a tiny minority, seized power in Russia because its members had been ruthlessly disciplined and purged of any but the strong in belief and action.

Perhaps, in the past, we have been too indiscriminating in accepting members and have now more passengers than we can carry. Perhaps many of us have lost something of the vision, the sense of purpose, without which there can be no sustained enthusiasm or effort. The fact remains that we have too many mediocre units, dull, unimaginative and uninspired groups unlikely to attract worthwhile men to their ranks. How their weaknesses can be overcome will occupy much of our time and thought this week.

There is no easy remedy. On the other hand there are few problems which will not yield to faith, hard work, intelligence and patience. We must begin with ourselves, as appointed leaders for the year. For Toc H, whether at the National, Area or Branch level, like any Army unit, will reflect the quality of its leadership. This week we have the opportunity of clearing our minds as to our purpose, setting ourselves objectives and re-dedicating our hearts to their attainment. The sincerity of our resolve will surely be reflected in the development of Toc H, in numbers and in quality, during the coming year.

If the report stimulates overseas members perhaps it will also stimulate us—what hopes? G.M.

---

## Visit to Africa

LEAVING MOMBASA on April 8 last on the *L.s.s. Durban Castle*, we were quickly at Tanga where I landed and lost no time in making contact with the Anglican clergyman there—Father Dix of the United Mission to Central Africa—to whom I delivered the message Toc H Hastings Branch had entrusted to me.

Our next call was at Zanzibar and although the Shell Company representative met me here, as indeed in all my ports of call, I was fortunate enough to encounter on the gangway the Bishop of Zanzibar and was most kindly taken in hand by him. He took me to the Mission Station, introduced me to the Archdeacon, gave me tea and then took me into the Cathedral. Thereafter through the bazaars, principally to look at the wonderful carving on the doors, which I understood were done in days long ago by the prosperous people who owned and occupied the houses. Were they I wondered wealthy slave dealers?

At Dar-es-Salaam Mr. Robins came aboard and we went ashore, visited St. Alban's Church and the Missions to Seamen

(Mr. Hart, the chaplain) and took a long drive around the town. I found this, the principal town of Tanganyika, most attractive with its row of coconut palms, affording a most pleasant prospect. It was very hot while we were here and as the ship was tied up the whole time, some of the passengers felt it very exhausting. Fortunately it did not affect me much and I went ashore the following day to a delightful Children's Service at St. Alban's Church. I delivered my message to the Rector, called at the Missions to Seamen and returned to the ship. I think we were all very glad to set sail two days later and thus get the cooling air the motion of the ship affords.

At Beira, our next port of call, I much regretted that I could not make contact with any Toc H representative there until just prior to leaving when I handed the message to Harold Lord. Before leaving Beira, I was taken to a Seamen's Club run by a Committee for British and Allied Seamen. May I mention here how anxious the Mission to Seamen is to secure a Chaplain for the Port of Beira?

Next day Sunday, April 19 we left Beira at 7 o'clock in the morning. Divine Service was held on board at 10.30 and the following day we reached Lourenzo Marques. Here we had a delightful time too, as Mr. Walker of Shell, called for us to go to tea at his house, where we met his wife and little boy, Anthony, eighteen months old, but looked quite a year older. So it seems as if the tropics were not hurting him! The next day, Mr. Antrobus, the Shell Chief, called upon us at the ship with Mr. Marshall, Chaplain of the Mission to Seamen, to whom I gave the Hastings Toc H message.

The next day we found ourselves at Durban, where great kindness was shown to us. Mr. A. R. Kirkpatrick of Shell called at 9.45 in the morning, took me to the Missions to Seamen where I met Padre Rodgers, formerly a keen Toc H padre, at the R.A.F. Hospital, Halton, near Wendover. Later I was driven round the city of Durban and Marine and Beach Drive. The following day I was driven up to Pietermaritzburgh to visit friends and on the way saw the famous Valley of a Thousand Hills. Here I should mention the wonderful work Toc H are doing among the T.B. patients in this neighbourhood.

In East London I was shown unbounded kindness by all the members of Toc H with whom I came in contact. I attended all their Tuesday evening gatherings some with men and

women members; at one of them Marjorie Phillips, of Toc H Women's Association, initiated new women members.

At Port Elizabeth I had a very interesting time, being shown round the industrial area first and then the fine residential quarter. I was entertained to lunch at the Club where I met our staff-man, Peter Campbell. I also went to the Seamen's Institute—not Missions to Seamen—a very well-run Institute, the direction of which was shared by Port Elizabeth and Durban.

On reaching Cape Town I experienced most interesting Toc H contacts, as the staff-man there, F.O. Joseph ('Ossie') is indeed a very live wire. Not only was I taken round Cape Town by them, but they organised a meeting for me, where I had the great privilege of talking to men and women members upon my visit to Kenya and my work as a prison visitor in two London prisons. Thereafter 'Ossie' and others took me for a late drive high up the slopes of Table Mountain and showed me the wonderful lights of Cape Town, extending in a huge semi-circle, a truly wonderful sight. The next day, Sunday morning, Cecil (C. E. Lello) called for me at the ship at 7.45 a.m. and we both attended the Early Service at the Cathedral. Thereafter on leaving Cape Town we encountered the "Cape rollers" which made us all rather uncomfortable for about thirty-six hours.

Our last port of call was Las Palmas, but we had a very short time ashore, as we were only in port nominally for two hours, merely to take in oil fuel and water.

Coming up the Channel at a slow speed, we had a wonderful view of Fairlight Church, reminding me of my Toc H friends in Hastings, and this wonderful landmark appeared to keep in view for about forty minutes, so much so, that my fellow voyagers suggested I should swim ashore! I did not follow their suggestion.

H.A.D.S.



'Ballet girls' at an evening concert held at Stutterheim Camp



*There be of them that have left a name behind them. And some there be which have no memorial. But these were merciful men, whose righteousness hath not been forgotten. Their bodies are buried in peace, but their name liveth for evermore.—Ecclesiasticus, xlv.*

BOWDEN.—On October 2, SYDNEY EDMUND BOWDEN, aged 73, a member of Looe Branch. Elected 28.3.'42.

KNIGHT.—On September 8, JOHN THOMAS ADAMS KNIGHT, aged 85, a member of Llanishen Branch. Elected 13.12.'46.

MEAD.—On September 26, JAMES MEAD, aged 63, a member of Spalding Branch. Elected 20.5.'38.

MOORE.—On September 18, FRANK WILLOUGHBY MOORE, aged 56, a member of Henleaze Branch. Elected 25.3.'35.

TRUST.—On September 15, ARTHUR TRUST, aged 64, a member of Leytonstone Branch. Elected 19.3.'28.

---

## Reflections

*A paraphrase of the words used in the Ceremony of Light.*

Oh grant that we may so reflect  
The Purity of God,  
That all may see and give the praise  
To Him, that we shine forth in mirrors clean!  
Like tranquil pools in calmness may we show  
True images of God;  
That men may catch that gentle glow  
Of brightness in the true Light to be seen.  
As metal polished bright gives back  
The clearer beams of light,  
In darkness, joyful, may we not refract  
The splendid Glory of His face serene!

D. A. G. DOUGLAS.



The Archbishop of Canterbury with the new Bishop of Thetford

## Bishop Pat

**S**EPTEMBER 29 is not only the day on which you try to pay the quarter's rent but is the Feast of St. Michael and All Angels—a very proper day for the consecration of a new bishop. That morning the great church, at the south end of London Bridge, St. Mary Overy, which is Southwark Cathedral, was packed with the friends of two bishops designate, Arthur Stretton Reeve for Lichfield and Martin Patrick Grainge Leonard for Thetford, a suffragan bishopric of Norwich. Pat's friends in the congregation and among the robed clergy included many figures familiar in Toc H.

The traditional service, which is built round the celebration of Holy Communion, is very full and rich; it lasted a full two hours. The Cathedral provided an ideal setting for the splendid colour of the slow-moving procession at the opening and the close—the cross and 'taperers', followed by the choir, the visiting clergy, the many 'bishops assistant', various officials clerical and lay and, last of all, Geoffrey Fisher, Archbishop of Canterbury, in gleaming cope and mitre. The

singing of hymns and psalm and anthem (for Southwark makes much of its singing), was the perfection of church music.

The solemn rite, act by act, went forward until the moment when Pat, kneeling before the seated Archbishop, was consecrated bishop. As many red-robed bishops stepped forward to lay their hands over the Archbishop's on Pat's head, the prayers of all Toc H seemed to be drawn into one act of thanksgiving for his faithful service among us, and support to uphold him in his great new office. "Bless you, Pat," say all of us! B.B.

---

*"This is not intended as a thesis on Capital Punishment, but is the considered thought of a group of ordinary men who have tried to think fairly and to ask themselves what Christ would do."*

## Capital Punishment

CROUCH END GROUP recently discussed the Creport of the Commission on Capital Punishment. As might be expected the suggestion that a jury should be given responsibility for deciding the punishment received most attention. It was felt that the average jury was rarely equipped to decide between innocence and guilt. In the absence of a knowledge of the finer points of the law they had, except in obvious cases, to rely on the Judge's summing up, rather than on the whole proceedings of the trial. Even given a completely objective summing up, their decision was often based on emotion, or the ideas of the stronger-minded members. It would seem that for this purpose alone, a more expert panel is required. Accepting this view of the adequacy of a jury to carry out its present function, it seemed to us morally wrong that that body should be given the additional task of choosing between life and death. Even the so-called "expert panel", with special knowledge and greater powers of discrimination, would probably not have the supreme wisdom required.

Consideration was then given to the ultimate question of whether there should be capital punishment in any circum-

stances. We have heard it said that if we find a weed amongst our cabbages, we promptly pull it up and burn it, and very properly too. We do not plant it somewhere else with a fence round it. It has been argued that so it should be with the useless man. However, the analogy is not a good one. First of all, it presupposes that man is simply flesh and has no soul. Secondly, it overlooks the fact that in its proper place in the countryside, the weed is most attractive, and is capable of giving much pleasure. It is only in our garden that the need to destroy it arises. Thirdly, man may be said to be a superior being to a plant, and to some extent responsible for its existence. The cabbage does not set itself up in judgement over the weed. Who are we then to destroy a fellow-being whom God himself has created? Surely that which God has given is His only to take away.

Now, what do we hope to achieve by capital punishment? Do we deter others from committing similar offences? It remains to be proved that with the existence of capital punishment in this country, the incidence of murder is less than in countries where the offence is not punishable by death. Certainly we save money by not having to keep the offender for the rest of his (natural) life. But surely this can be remedied. Is it not possible that such a person may make a useful contribution to the life of the community and remain carefully guarded in an institution?

The only other motive for execution is revenge, and there is no less worthy motive. In the anger of a moment, we may wish to take life for life, but on reflection we must realise that it avails us nothing. We cannot restore the position before the crime. We cannot regain the life that is lost. We who are pledged to follow the teaching of Jesus Christ can only ask ourselves whether He, on the Cross, wished to take away the lives of His tormentors. "Father forgive them, for they know not what they do." Such is the trend of thought of a group of ordinary men, who have tried to think fairly, and to ask themselves what Christ would do in their place. We hope it will prompt other members to think deeply too and, having thought, to do everything in their power to interest others. Soon this matter will again come before Parliament, and our elected representatives, when they vote, must have with them the weight of public opinion. The responsibility for the final decision is ours.

W.S.



Members attending the East and West Yorkshire Conference held at Cottingham on the week-end September 19/20

## Punch & Judy and Yorkshire Pud.

**I**T WAS GRAND to be children once again and to catch the spirit of Punch & Judy and the Puppet Show! So we met together at University Camp Hall, Cottingham, one Saturday in September—two hundred members and friends from the broad acres of Yorkshire. The two most enthusiastic members of Mr. Punch's audience?—the Founder Padre and the Chairman of the local Urban District Council who, earlier in the evening, had accorded us all a civic welcome.

No, not *all* Yorkshiremen—we were especially pleased to have in our midst Tubby's chauffeur—David from South Australia—and to hear David's impromptu speech entitled "My impressions of Yorkshire", but we never heard his verdict on Yorkshire singing!

It was a happy coincidence that the Week-end was held at the University of which Prof. J. H. Nicholson is the Principal. We heard first-hand from Tubby of the part "Nic" had played in the early days of the Movement. We also heard of the debt the whole Movement (and Tubby himself) owed to Dr. Stansfeld and Alec Paterson—and many more. Tubby told

us how we can read of these things if we would.\* We talk of 'education' in Toc H, but it is here for the asking. Only by reading the Toc H JOURNAL and other publications can we learn what is happening in Toc H.

On Sunday Holy Communion was celebrated at the local Churches and later in the day we had two sessions of questions and discussion—"Is Toc H becoming the home of the mediocre? Are we middle-aged, middle-class and of middle intelligence? Have we room for the zealot in Toc H?"; "Are we half-hearted and what are we going to do about it?"; "Is Toc H too secular?" Hard questions to answer—how fortunate we were to have the Founder Padre in our midst; to hear his words of wisdom and guidance—and his challenge.

All agreed that the week-end had been a moving experience and we shall meet again next September. In the meantime we ponder the fourth question from the discussion group—"This week-end is an opportunity to renew our contract with the Almighty. Have we used this opportunity—and what next?"

B.H.

\* *The Doctor* by Barclay Baron.

## Come Then!

*written by a member of R.H.H.I. Branch*

What sounds are these that rend the quiet air?

What marching feet that stir the earth's brown dust?

What sullen hate moves man to such despair

That tolerance and mercy from his mind are thrust?

Can these be they, or can each be some other.

Who once called each and all his brother?

Was it for this that He was crucified,

The saving of mankind his noble cause?

Was it for this that men in anguish died,

In what they said were wars to end all wars?

What does it avail a man to doubt another's creed,

Or scorn his colour, country or his breed?

Come then! Forget this littleness of strife

And turn to greater things; to Mercy, Peace.

The world is yours. Come, give it Life,

For Brotherhood is enmity's decease.

You must not fail; of Courage show no dearth,

Or Hope and Love must perish from the earth.

S. W. HOCKETT.

*Here is E. G. Pitkin's account of how his Branch adopted an idea and raised the necessary funds to give fifty-one Old Age pensioners a week's seaside holiday.*

## Pensioners' Holiday

**I**N NOVEMBER, 1950, I had, at the back of my mind, an idea of sending deserving Old Age Pensioners for a week's holiday by the briny. So, off to Brighton, accompanied by my wife, and straight to the Publicity Bureau where information was immediately forthcoming as to where I could contact Toc H members of Brighton.

The first contact was Dick Reed in West Street, to whom I put my idea, which was the first inkling my wife had as to why we had visited Brighton. Dick supplied the answers for he had the 'know-how' of everything appertaining to the running of such a scheme. On the other side, my part was all 'if'. *If* I could get my Branch of Toc H in Kentish Town to come in on such a scheme. *If* we could get the O.A.P's, and *IF* we could raise the cash.

### Solving Problems

At the next meeting of the Branch the first 'if' was settled, for the unanimous answer was "Yes; Let's get on with the scheme". The second 'if' was shelved, for we soon learned we could get all the O.A.P's we could manage. The third 'if' was soon made into a reality, for, after various setbacks, we circularised the neighbourhood to the effect that on the last Saturday of each month the Toc H members would be collecting waste paper and books.

Transport was the next problem, but this was solved by a casual meeting with a local ex-R.A.F. type bending over his lorry one Sunday morning—the 'dream' and transport problem told him, and in quite sixty seconds, that problem was a thing of the past, and so, on the collection days he drove round, while the Toc H members collected the neighbourhood's paper.

Of course there was the problem of storage. A talk with a local padre—and there was a room at a local mission hall for our use, where we sorted, weighed, and packed the paper into 14 lb. bundles. Along came the paper merchant who carted everything away, and back in return came a series of

## PENSIONERS' HOLIDAY

cheques, which got bigger and better as the price of paper increased.

Other methods of 'raising the wind' have been by Whist Drives, Jumble Sales, collecting any gifts of 'half-dollars' kind friends hand over, and support from four local business houses (the only four approached) plus a contribution from the Mayor's Benevolent Fund.



When the Mayor of St. Pancras saw the old folk off he said "Bring me back a stick of rock". Here is Mr. F. Colgrove of Kentish Town with a present for the Mayor—one yard long!

It's been hardish work, but we've had great fun, plus the intense satisfaction of giving a week's holiday to fifty-one O.A.P.'s whose visit to 'Doctor' Brighton has certainly done them good.

Another great joy to us is the fact that also from this paper collection effort, we have been able to finance the building of a solid thatched hut on a leper settlement at Lui in Southern Uganda, where a Toc H member is in charge. But now the bottom has fallen out of the waste-paper market, and raising cash for O.A.P.'s 1954 holiday scheme is going to be a headache.

E.G.P.



Where the cost of books reviewed in these pages is more than some members can afford, readers may like to be reminded that they can often be obtained through their local Public Library.

## THEMES OF IMPORTANCE

*Signs of the Times:* By John Drewett. (Highway Press 6s. 0d.)

This book is divided into five chapters: History has meaning, Nationalism, Marxism, Jesus, and Prayer and Politics. It is written simply and lucidly and is easily within the reading-range of the average man or woman. Unlike many of the books written on these themes at the present time this one is brief enough to be tackled by those who have little time for study, and clear enough to be understood by those who are not classified as "intellectuals".

It is an important book because it deals with five critically important themes, and relates them into a complete picture of the world situation, and the Christian responsibility in this situation. If the first three chapters are mainly analytical, the last two are soundly constructive.

John Drewett says many things we have heard already, but he assembled so much in so small a compass, underlining the fundamental issues involved, that it is to be hoped the work will have a large circulation.

Two quotations will serve to illustrate the simplicity of style—and the practical quality of the writing. "There must . . . be areas of life in which people meet one another, not in a functional capacity, but as friends. In the family, the social class, the professional association, and above all in the Church itself, we are not primarily concerned with what people can do for us, but with what they are in 'themselves'." And again "Wherever men, in the name of Christ and in His power (as the Christian International in action) are breaking down national, social and class barriers; are introducing just laws; are dealing with corruption in business and government; are treating people as persons and not as cases; wherever

these things are done, the Lordship of Christ is being claimed over the forces of this world."

This would make a good book for group study. It is not exhaustive, but would lead to discussion and perhaps stimulate to further reading. It would further give clues to action not only in local situations, but would help to gear our thinking into action in a far wider field. "It is," says the author, "the failure to unite prayer and action into one pattern of living, that brings Christians under the judgement of history. Too often our worship is one activity among many in our lives instead of being the key which gives meaning to everything else we do. At best, our religion often seems to issue in a naïve moralism which does not challenge radically the evils in our social and international life."

This book will make you think. It will throw some light on the power of Communism and Nationalism. It is to be hoped that for many it will portray afresh the supreme resources of the Gospel as the only creative solution to the problems with which we are faced, and the only true answer to the challenge of these alternative religions. N.M.

## YOUTH

"*Youth in Britain—1953*". This attractively illustrated booklet has been produced by the Standing Conference of National Voluntary Youth Organisations (SCNVYO) and provides an excellent survey of the wide variety of work done by voluntary youth organisations within the Youth Service. There are useful appendices setting out the objects, conditions of membership and headquarters addresses of the twenty-four national youth organisations represented on SCNVYO and of its observer and associate member organisations. (Toc H is an observer member).

Many Toc H members all over the country are already helping in one or other of these organisations and Toc H is represented on a good many county standing conferences, but the section on "Leadership" in the booklet stresses the continuing need for more and yet more leaders. If Toc H is to keep in effective touch with the generation of boys and girls now growing up, to whom it is pledged to transmit its ideals, more and more members must be found who are willing to serve them, and to train themselves to serve them, within these

organisations. If Toc H is to be a bridge between the older and the younger, there must be two-way traffic across it. Jobmasters, in particular, should find the booklet valuable and it would be a worthwhile addition to any branch library.

A.G.C.

*N.B., Copies (price 6d., plus 1½d. postage) can be obtained through Alec Churcher at Toc H Headquarters.*

### THE OLD FOLKS

Here are two recommended booklets about the welfare of old people which Jobmasters may be glad to know about:

*"Old People's Clubs"*—A handbook (36 pages). Price 1s. 6d. (postage 3d.).

*"Age is Opportunity"*—A guide to work for old people's welfare. Price 4s. (postage free).

Both are obtainable from The Publications Officer, National Council of Social Service, 26 Bedford Square, London, W.C.1.

## Delight Your Friends with a Gift Subscription to **THE WORLD CHRISTIAN DIGEST**

- The only interdenominational magazine of its kind.
- 64 pages a month of the best articles from the Christian Press of the world.
- Annual Subscription: 14/- (including postage).

*The Publishers will be very pleased to send a greetings card in your name with the first issue. Write NOW to:—*

*The Publishers,*

**THE WORLD CHRISTIAN DIGEST,  
124 GLOUCESTER ROAD, LONDON, S.W.7**

SPECIMEN COPY SENT FREE



# Open HUSTINGS

*The Editor welcomes letters on all matters concerning Toc H. For reasons of space the right is reserved to shorten letters received, but every effort is made to print a representative selection.*

## An easy job

DEAR EDITOR,

I was very glad to see the appeal for cash and clothing from the Oxford Famine Relief Committee enclosed with the September JOURNAL.

About a year ago, I had the privilege of organising an appeal in Derby and the response exceeded all my expectations.

In small villages and towns Toc H might easily organise the whole community for a few days of active campaigning and set up a collecting centre to which gifts could be brought. In the larger towns, the Churches would help, and a little press publicity would increase the results. There are always 'left-overs' from jumble sales which the organisers are often glad to pass on.

The despatch of the clothing is not difficult. Just put it into sacks and send it to London. The Oxford Committee will give all the help it can in the supply of leaflets and sacks so there's no excuse for not doing the job is there? I wish all jobs were as easy.

THOS. B. GIBBONS.

Normanton, Derby.

## Challenge Accepted

DEAR EDITOR,

Norton Branch's challenge to the Movement in the September JOURNAL must definitely be accepted not only on the question of "Comic Strips" but on all others of a controversial nature which are of a topical public interest.

Whilst we must always guard against developing into a debating society pure and simple, we owe it to our ideals and as a job of service "to endeavour to create a body of public opinion free of all social antagonisms". This is further amplified in the original aims of the Movement as crystallised by the "Four Points of the Compass".

It is true that this policy received a rude shock at this year's meeting of the Central Council but is it not true to state that there is a very considerable body of opinion amongst us which sincerely thinks that for far too long as a Movement we have sat on the fence on the great matters of public interest? For instance—the racial question; the problem and possibilities of a resurgence of practical Christianity; the Pools; the very many aspects of the divorce problem. In our

Branches, District Teams and Area Committees we have discussed them all at one time or another but in the end it has only been another discussion.

Quite frankly the policy is "loaded dynamite" and it is possible that if a definite resolution was passed on a given controversial subject as Toc H policy it might split the whole Movement, but surely that is not the way?

Within our own framework these questions can be discussed in Branches, views then carried forward to District Teams, Area Committees and finally to the Central Council. We can sponsor public discussions, lectures and, individually, contact our local Councillors and Members of Parliament, etc., etc.

But we must cease to sit on the fence—we must *do something* to awaken local, national and international thought and opinion so as to make the Four Points of the Compass become a reality and to justify our very existence.

HARRY BRIGHT.

*Sanderstead, Surrey.*

### Badges

DEAR EDITOR.

Does the Toc H Badge mean anything to others?

About three weeks ago I had to come to this city for business and to find somewhere to live. After trying the second house I had called on I was welcomed in and the lady of the house said, "she could let me have a bedroom", but they were going away for a fortnight's holiday the day I wanted to come in, but if I cared

to look after myself she would give me the key of the house.

I explained "How kind of you, but you have never met me before, how do you know you can trust me?"

She answered "The badge you are wearing in your buttonhole is good enough for me", and here I am, very happy and contented, and thank you "Toc H".

A BUILDER.

*Peterborough.*

DEAR EDITOR,

Do Toc H members wear their Badges when on holiday, or leave them in the best suit at home?

JOHN BOWLES.

*Cheriton, Kent.*

### Films

DEAR EDITOR,

Since 1950 we have given free film shows to children and old folks in Homes and Hospitals and now find that the supply of feature films from our local film hire firm is almost exhausted. The hire prices from the large outside firms are beyond our reach and any suggestion to help in hiring films suitable for such audiences and within our budget would be welcomed.

PERCY DYER.

Toc H Film Unit

(Northampton District).

*14 Monks Hall Road,  
Northampton.*

[The Petroleum Films Bureau issue a wide range of 16mm. films on loan to responsible organisations free of charge on payment of return postage. Their address is: 29 New Bond Street, London, W.1.]

Please tear out and use.

# ORDER FORM CHRISTMAS CARDS

To: Toc H Headquarters, 47 Francis Street, London, S.W.1

(PLEASE COMPLETE IN BLOCK CAPITALS)

From..... Branch/Group .....195

Name .....

Address .....

Please send:

|   | £ | s. | d. |
|---|---|----|----|
| ..... doz. Christmas Cards/Calendars @    |   |    |    |
| 3s. 6d. per doz. ... ..                   |   |    |    |
| ..... doz. 'Everyman's Christmas' 16-page |   |    |    |
| Booklets @ 4s. 0d. per doz. ...           |   |    |    |

Enclosed is Cheque/Postal Order value £ : s. d.

(Signed) .....



# CHRISTMAS CARDS

---

## **"The Christmas Spirit all the year round"**

THE 1953 production, in the form of a combined Greeting Card and Calendar, size 6" x 4", is now ready. Cost, complete with envelopes and including Purchase Tax.

3s. 6d. per dozen. *post free*

---

## **"Everyman's Christmas"**

IN response to many requests, we have arranged for an extra printing of this year's *Journal* Christmas Supplement. These 16-page booklets are printed in two colours, with space for personal greeting and complete with envelopes. Available from December 1

4s. 0d. per dozen. *post free*

---

PLEASE USE THE ORDER FORM OVERLEAF AND IT WILL BE MOST HELPFUL IF CASH IS INCLUDED WITH THE ORDER.